

From Goodell's Christian Investigator.

'INFIDEL ABOLITIONISM'--THE TABLES TURNED.

Our readers are aware of the hue and cry constantly raised by leading ecclesiastics, in this country, against any zealous and thorough anti-slavery efforts, that they are part and parcel of a systematic warfare against Christian institutions, Bible, Sabbath, Church organization, ministry, civil government, &c. &c. In this connexion, the name of GARRISON, is commonly lugged in, with how much reason or justice we need not stop to inquire now, (and we see a copy of the *Liberator* so seldom of late, that we do not know what the present views

of the editor of these subjects may be. And all the heresies, real or imaginary, of Mr. Garrison, are kindly put to the account of that class of abolitionists who abjure them, and whom Mr. Garrison as strenuously opposes and as unsparringly denounce, as do these same clerical gentlemen themselves.

It might be pertinent to inquire how it came to pass that abolitionists were so violently opposed and why immediate emancipation was denounced by these same gentlemen, as an incendiary measure, for so many years before any of these heresies had obtained the least foot hold, in any part of the ranks

of abolitionists? And we might inquire what hinders the co-operation of these pious gentlemen, (who say they are opposed to slavery,) with that very large and increasing class of abolitionists, who cannot, without the foulest calumny, be charged with looking with the least degree of favor upon the peculiar views above mentioned, and which are attributed to Mr. Garrison and his friends?

But we have adverted to the topic, just at this time, for the purpose of starting an inquiry or two, in a different direction.

What if the fact should leak out, by little and little, and become fully understood and established, in due time, that the class of abolitionists most strongly opposed to the views attributed to Mr. Garrison, (and undoubtedly held by many of his friends,) concerning Sabbath, Bible, Church, ministry, civil government, are altogether more obnoxious to the gentlemen who have raised this hue and cry about *Garrisonism*, than is Mr. Garrison himself, and those associated with him?

Another question. What if it should come to be the well known and ascertained fact of the case.

that the anti-slavery measures of those abolitionists who sustain Mr. Garrison, as distinguished from those of other abolitionists, are, to a great extent, at least, identical with the anti-slavery measures of these same clerical gentlemen who do claim so loudly against the 'Garrisonism' of those abolitionists who do not co-operate with him?

A few glimpses at passing facts will serve to justify these inquiries, and show that they are not made without reason.

The N. Y. Observer of July 5th, contains a 'Letter from New England', in which the writer, bold-

⁴ GARRISON—"I would speak respectfully of the dead, and therefore shall treat gently of this disorder. Radical Abolitionism has had its day in New-England. In the Association of Massachusetts, there was not one, and in Connecticut not more than two, who were willing to *speak out* their ultrasims, if they hold them; and radicals are never dumb, though usually deaf. There is not one pastor in connexion with either of the bodies I have visited, who has any Garrison sympathies. And the type of abolitionism of which I speak is the nonrepresentative is in

almost as a leader as Garrisonism. Men whom I expected to find weakly in face of Lowell's measures, regard him as more mischievous than Garrison. And there is no doubt that it is better for the peace of the Church that those who are to her, should 'come out' of her, than stay in, to vex and distract her. A good riddance it is when a trouble in Israel takes himself away.⁸

In a previous number of the Observer, the same writer had held the following language:

⁸ I have often heard it said, that the Garrison party

has a monopoly of abuse, but I prefer their spirit, and their measures, and their words, to those of Leavitt and his associates. There is a desperation of wickedness, a recklessness in malignity about the Emancipator, that leaves the non-resistant Liberator far in the rear.

Of this preference of Garrison, with all his alleged heresies, over the abolitionists who can not be charged with them, we shall see sufficient evidence soon.

That there are pastors of churches, in New-England, who fully co-operate with Mr. Leavitt is well

known. How many there are of them, we cannot tell. The writer in the Observer must be understood as speaking of the majority of New-England pastors, and he is doubtless right in saying that they do not co-operate with abolitionists, either of the Leavitt or Garrison stamp, unless it be in the particulars to which we shall presently allude.

More than this is affirmed. Leavitt is regarded as more mischievous than Garrison, and the reasons assigned. Let us analyze these reasons, supply the half expressed enunciation of them, and put them into shape for inspection.

1. The Garrison party of abolitionists, as compared with the other class, is growing relatively feeble (?). It is less formidable, less likely to effect any thing further, either in Church or State. It is, accordingly, looked upon with less alarm and disapprobation. It is, prospectively, at least, enumerated among the dead (?). And whatever its heresies may have been, the surviving phariseism of the age can afford to commence efficient measures for 'building its tomb, and garnishing its sepulchre.' Who knows but the name of Garrison may have a place in the Church literature of New-England.

2. Not so with the other sort of abolitionists.— They are living and still growing in numbers and strength. The statesmen of the South, and particularly the immaculate Mr. Clay, regard them as having developed the 'disorder' in its most dangerous type. They have resorted to the ballot-box—In some way, therefore, they must fix the thing

3. The Church, too, will be more disturbed, by that class of abolitionists who demand a *pure* church, than by those who desire to have *no* church organizations at all. The writer, to be sure, complains that abolitionists of Mr. Leavitt's sort sometimes '*stay in*' the church, a pithy comment by the by, upon the whining cant that sometimes cojures them not to '*rend* the seamless garment of Christ' by coming out from them.

Thus far, if no farther, our own reflections upon this note-worthy paragraph may carry us. Existing facts may help us to expand the thought a little, and see how coming events cast their shadows before. There are some things already existing, that make this hue and cry of 'Garrisonism,' from the leading clergy of the day, (and levelled against the abolitionists) seem to us a little more than a little premature.

"This quotation from King Ahab was doubtless thought quite felicitous and appropriate." See Kings XVIII 17

wrong to God and the world. Slavery is wrong, and it must come to an end—the seal of death upon it. God grant it may come to a speedy end.

Some throw the evil aside, by comparing it with the evil of the wrong of bringing up a greater. Some say, "It is a necessary evil, because the world is full of sin, and a slave is a necessary evil to the world." But the world is full of sin, and a slave is a necessary evil to the world. But the world is full of sin, and a slave is a necessary evil to the world.

There is the famous doctrine of slave representation. The experiment of a republican government cannot be fairly tried until the evil is taken from the soil. You know, you must know, how atrocious the evil is. You know, you must know, how atrocious the evil is. You know, you must know, how atrocious the evil is.

Already, slavery begins to work on men, in making them live in fear and apprehension by night, and in making them live in fear and apprehension by night, and in making them live in fear and apprehension by night.

THE RURAL FAIR—FOURTH OF JULY AT DEDHAM.

This effort on behalf of the cause of Freedom in Massachusetts, will be made at the TEMPERANCE GROVE, DEDHAM, on the 4th of July.

MARIA WESTON CHAPMAN, ELIZA LEE POLLEN, For the Managers.

THE BARKER FAMILY.

A new family of vocalists, bearing the above name, are now making their appearance before the public.

MASSACHUSETTS LEGISLATURE.

The Reports which we have placed on the preceding page, relating to slavery, were presented to the House of Representatives on the 7th inst.

PAUPERISM.

The reader will find on our last page, an extract from the very excellent Address on Pauperism, delivered before the Society for the Prevention of Pauperism, in the Central Church, Winter Street, Boston, on Sunday evening, Feb. 22, 1846.

A SINGULAR ARTICLE.

The long article we have copied from the pen of William Goodell is strongly confirmatory of the honest age, that there is but a single step from the sublime to the ridiculous.

OLD COLONY ANTI-SLAVERY SOCIETY.

FAIKED GARRISON: A quarterly meeting of the Plymouth County Anti-Slavery Society was held at Duxbury, April 23, (Fast day), at the Wesleyan meeting-house, according to appointment.

The President, Rev. Mr. Hewitt, having arrived, and the Secretary of the Society being absent, Andrew Stetson was chosen Secretary pro tem.

The following resolution was presented by Hon. Seth Sprague, and, after being discussed by the mover, Lewis Ford, C. L. Remond, N. H. Whiting, and Parker Pillsbury, was adopted unanimously.

Whereas, His Excellency, the Governor, has been pleased to appoint this day for the purpose of fasting, humiliation and prayer; and whereas, we are anxious that it may be so kept as to be an acceptable fast to the Lord; and whereas, the Lord has told us, by the mouth of his prophet, that the fast which he requires, is to loose the bands of wickedness, to undo heavy burdens, and to let the oppressed go free, and that ye break every yoke; therefore,

Resolved, That the appropriate work for this day, is to endeavor to devise ways and means for the freedom of nearly three millions of our fellow-men, held in the most abject bondage, by men calling themselves Christians.

On motion, a committee was appointed by the chair, for the purpose of preparing business for the meeting, consisting of Parker Pillsbury, Loring Moody, Bourne Spooner, C. L. Remond, and N. H. Whiting.

While the committee were absent, the following resolution was presented to the meeting by Hon. Seth Sprague:

Whereas, the Bey of Tunis has liberated all the slaves in his Regency; therefore,

Resolved, That the character of the Bey of Tunis shines as much brighter than the character of James K. Polk, Henry Clay, John C. Calhoun, or any other slaveholder, as the sun shines brighter than the smallest twinkling star.

After remarks by Remond, Moody and Sprague, the meeting adjourned to one o'clock.

The meeting assembled at one o'clock. The resolution under discussion at the time of adjournment, after further discussion, was unanimously adopted.

The following resolves were offered by Hon. Seth Sprague, as follows:

Resolved, That the Anti-Slavery principle is truly a religious principle. It was taught by God to Moses; it was taught by Jesus Christ, in his command to do to others as we would have others do to us.

His Excellency is pleased to say, in his proclamation for the observance of this day, 'Let us pray to God that he would inspire the people of this family of States with a reverence for the common Constitution of this republic, and with an honest intention to observe its mandates.'

Resolved, That we are commanded by a higher authority than any on earth, to protect the fugitive slave; and that it would be a sin in any one to pray that the part of the Constitution, which requires that the fugitive slave should be sent back to his master, should be respected, and its mandates observed.

The following were a part of the resolves presented by the business committee for discussion, and at the close of the meeting, on motion of Parker Pillsbury, was adopted:

Whereas, the Government of the United States was founded on condition, and only on condition, that a large number of its inhabitants should be held in bondage; therefore,

1st. Resolved, That this government is the uncompromising enemy of human rights, and that the road to freedom and humanity lies over its ruins.

2d. Resolved, That to take office, or to vote for others to take office, under the government of the United States, is to become a party to the crimes and outrages which that government has inflicted, and is now inflicting on the human race.

3d. Resolved, That the anti-slavery cause does not contemplate the bestowing of favors upon the people of color, but the restoration of their lost social, moral, civil and religious rights.

4. Resolved, That the recent capture of slave vessels on the coast of Africa, owned and manned by citizens of the United States, demonstrates more fully to the public than we were capable of doing, the truth of the charges which we have made against this government, of conniving at and being implicated in the foreign slave trade.

Voted, That a Committee be appointed in each town in the county, to take subscriptions to the Agency fund. [A committee of three, consisting of David Bartlett, Nathaniel Spooner, and E. Y. Perry, was appointed to select the town committees.]

A collection was taken to discharge the debts of the Society.

Voted, That the next quarterly meeting be held at Middleboro', on the 4th and 5th of July next. Also, that the General Agent make arrangements for the celebration. Adjourned to 7 o'clock.

Assembled at 7 o'clock, (evening), at the vestry—Bourne Spooner in the chair, in the absence of the President. Able addresses were delivered by Stephens, Pillsbury, Remond, &c., which occupied the evening till 10 o'clock.

Voted, That the thanks of the Society be given for the use of the church, lights, &c.

Thanks are due for the very able performance of the choir, who added greatly to the interest throughout the meetings.

The meetings were well attended, and the neighboring towns were well represented. I shall not attempt a synopsis of the remarks of the various speakers. Those who have had the opportunity to hear them, can judge by the tone of the resolves, and the well known opinions they advocate. Notwithstanding the charges of 'anarchists and infidels,' they appear fearless in the advocacy of their views.

It is confounding to many, how some of those who have acquired eminence, and even been set for the defence of the gospel, can apparently hear, without rebuke, such infidel and revolutionary doctrines advocated; for they seemed neither to regard the Board of Commissioners for Foreign Missions, nor the Slave Power or its apostles!

A. STETSON, Secretary pro tem. Duxbury, April 10th, 1846.

BENEDICT ARNOLD AND HIS ESCAPE FROM MASONRY.

TO THE EDITOR OF THE LIBERATOR.

On the 4th instant, the following communication was offered the Boston Morning Post, for insertion:

Sir—Your paper of the 2d instant says, ' fifty, at least, of the signers of the Declaration of Independence, and every Major General of the Revolutionary army, except Benedict Arnold, were Free Masons.' That there were many of the former belonging to the order, is out of my power to dispute; but I can say, that Arnold was a Free Mason. Here is my evidence, taken from the Hartford Times of December 18, 1841, which copied it from the New Haven Herald, which says, 'An old book has accidentally fallen into our possession, which proves to be the Records of a Masonic Lodge, held in this city, (New Haven), the first entry in which is the following:

'At a Lodge of Free and Accepted Masons, held at the Fountain Inn, in New Haven, 18th April, 1765—Present, R. W. Nathan Whiting, Master. George Miles, S. W. Andrew Burr, J. W. W. Br. John Hotchkiss, Treas. Br. Timothy Jones, Sec'y. Br. Robert Brown. Br. Buckminster Brintnall. Br. Benedict Arnold V. B. Br. Christopher Killip.

Br. Benedict Arnold is by R. W. proposed to be made a member of the R. W. Lodge of Free and Accepted Masons—accordingly was balloted for and accepted, and is accordingly a member. Expenses of the evening, £1.'

The editor was asked by the communicator, in his proper signature, to insert the above, but no other notice was taken of it but to say, 'A correspondent says Benedict Arnold was a mason, admitted at New Haven in 1765.'

If that part of the declaration concerning Arnold be false, it may lead us to doubt the accuracy of the remainder. But as Free Masonry at that day was fashionable, it helps to make it somewhat more probable. I did believe the day had passed, when the order would again venture on such bold assumptions and groundless assertions as it formerly did. The people of the United States know the craft so well now, that they will not take the more bold for the more truthful declarations.

On the plate deposited under the corner stone of the Masonic Temple in Boston, it is inscribed, that the stone was laid in the presence of the Governor of the Commonwealth and the Mayor of the city; the falsehood of which is established by their written declarations, that they were not present, nor invited to be present. Masons have boasted of having letters in their possession from Washington, showing his approbation and devotion to the order; but the public have never been permitted to look at one of them, notwithstanding fifty dollars has been offered if such an one should be produced, which Mr. Sparks would promise to be genuine. Masons claim the two St. Johns as patrons of the order; and when called on to give some evidence of the fact, no reply is made but that of 'dignified silence.' Falshood and deception mark the steps of the order.

Skilled as we are in Free Masonry, how is it possible to eradicate it from our minds, that it aided Arnold's escape? Circumstantial as the evidence is, I venture to make the charge.

Marshall, in his Life of Washington, says, 'And the prisoner, requested Jameson to inform his commanding officer, (Arnold), that Anderson was taken. Sparks, in his history, says, 'Jameson examined the papers, and knew them to be in the handwriting of Arnold. Jameson was amazed and bewildered. He sent a messenger to Arnold with a letter, stating that a prisoner, who called himself Anderson, had been brought to him, and was then in custody, and that papers had been found upon his person, which seemed to him of a dangerous tendency.'

If it could be ascertained that Jameson was a free mason, it would disprove most of the doubt in the case. It has been said, that generally, the officers of the American army were free masons, and Jameson being a colonel, it would seem to be not very improbable that he was one, especially when all the circumstances of this occurrence are taken together. The same was said of the British officers; but whether Andre was one, or not, is not very important in our argument. He did not require that Arnold might be informed of Anderson's capture; but that might have been without any connection with Free Masonry. We can very well judge of the cause of Jameson's amazement and bewilderment. To us, the workings of his mind are intelligible and plain. On the one hand, were the claims of his country; on the other, his oath to apprehize his brother Arnold of all approaching danger, and he decided in favor of the latter. If Andre was a free mason, and had made the Masonic signal of distress, and demanded his release, Jameson must have been carried to the extreme of perplexity. He could have liberated Andre, but in so doing, he would have become known as the traitor, and the three captives would have been the witnesses of his guilt. The suddenness of this dilemma, however, did not incapacitate him; for he did read the papers taken from Andre, did write a letter to Arnold, and did dispatch a packet containing these papers to the Commander-in-chief. Knowing the handwriting of Arnold, and reading the papers, how is it possible that he should not have discovered something in him that was treasonable? Instead of writing to Arnold, why did he not wait a response from Washington? Although he was under the immediate command of Arnold, he could not have been under any obligation to write this letter to him, when from the papers, and his hand writing, he appeared to be the traitor.

After this, nothing is seen or heard of Jameson in our history. Not being tried by a court martial, is it too much to presume he justified himself to Washington by alleging his Masonic obligation to Arnold? And hence, if not before, may it not be that Washington perceived the pernicious tendency of the Masonic Institution? And can any one now doubt that the caution given by him in his Farewell Address without naming Free Masonry, was aimed directly at this institution?

G. Boston, April, 1846.

CASE OF REV. MR. PICKETT—ONCE MORE.

BOSTON, April 10, 1846.

REV. GARDNER B. PERRY.

DEAR SIR—I take the liberty to address you, as Moderator of the Council that convened in Reading, South Parish, on the 4th and 5th of March last, for the purpose of dismissing the Rev. Mr. Pickett, if the Council, after considering the reasons which would be presented them, should deem it expedient.

I take this liberty from the fact, that the Council have given full opportunity, &c. as expressed in their result. If I take this as a sample of the liberality of the Council, on the subject under consideration, I think I may, with propriety, take it for granted, that they will, approvingly, indulge me with the privilege of freely giving them my views, of proposing questions, and receiving direct, prompt answers from them, on the subject of their result, for the purpose of eliciting truth. This I wish to do through the press, that I, and many others, may be relieved from perplexity respecting the result of Council; that justice may be done to all parties interested; that the truth may be exhibited before the world, as it is; that thereby the cause of Christ may be advanced; and that God may be glorified.

I have examined said result, and it appears to me that it is expressed in language somewhat ambiguous, and taken in connexion with the commencement and progress of the investigation, so called, most mysterious.

You say, in your result, 'The Council, after a protracted and thorough investigation of all the reasons for the dismissal of the Rev. Mr. Pickett, held before them by the Church, have come, unanimously, and without hesitation, to the conclusion, that he ought not to be dismissed from his ministerial and pastoral labors among this people.' Where did the Council erect their standard of investigation? on

equal or unequal ground? on impartial or partial ground? Let the sequel answer.

At the opening of the Council, after having been organized, the Committee of the Church were called on to present their reasons why the Rev. Mr. Pickett should be dismissed; but Mr. Sumner, who appeared as counsel for a part of the Committee and others, contended that Mr. Pickett should first proceed and state his reasons why he should be dismissed, before the Committee were called on to take any part; and after some discussion, the Council so decided. Mr. Pickett then read a list of specifications, as reasons for his dismissal, which were censorious in their nature against some of his people.

He was repeatedly called on to sustain his reasons, but declined, and appeared surprised that he should be required to prove his reasons true. Some discussion took place, in which both Mr. Sumner and the Rev. Mr. Albino, who then presided in the Council, contended, that specifications, without proof, were not reasons, and that he ought to proceed to prove them. But as Mr. Pickett refused to prove his reasons, and the Committee had been called on to give theirs; it was moved that he withdraw his reasons, that it might be in order for the Committee to present theirs. Mr. Pickett was unwilling to comply with this motion, and therefore the chairman said there was no business before the Council, and they might as well dissolve and go home. But Mr. Pickett was finally persuaded to withdraw his reasons. The Committee were then called on to proceed. Mr. Sumner observed, that they did not intend to bring any charges against Mr. Pickett's moral character; and should not, unless they were under the necessity of so doing, by way of rebutting evidence.

But how were the Committee and their friends treated before the Council? Was it not, virtually, insisted upon, that a thorough investigation should be had, not only of all that they proposed to investigate, but of all their thoughts, and feelings, and suspicions, and that the most remote recesses of their souls should be investigated, and were they not dragged in by the heels, as Mr. Buck, who appeared as counsel for the Rev. Mr. Pickett, expressed it? Were they not critically examined, whether they had been privately to settle peace with their pastor? Was it so with regard to the examination of Mr. Pickett? Had he not assailed, at least by insinuations, some of his people, and even members of the Church, in his New Year's Sermon, which was read before the Council? Was not his simply refusing to offer proof in support of his reasons, and withdrawing them, without examination, perfectly satisfactory to the Council? Was it insisted upon that his thoughts, feelings, suspicions, &c. should be investigated? Was there any dragging him in by the heels? Was he questioned, whether he had been, privately, to settle peace with his brethren?

The Council further say, in their result—'Having given full opportunity, not only to the Committee of the Church, but to all persons, to bring any allegations against the Rev. Mr. Pickett, we retain entire and undiminished confidence in his moral, religious, and ministerial character.' It is indeed true, that the Council did give full opportunity to all persons to bring any allegations against the Rev. Mr. Pickett; and it is also true, that Mr. David Ball and other members of the Parish, did present three distinct allegations against the Rev. Mr. Pickett. It is further true, that Mr. Ball did offer to sustain those allegations, by the best of evidence; and that the Council did, by a formal vote, refuse to give him any opportunity to do so. It is also true, that the Council did, by a formal vote, refuse to hear the testimony of Mr. Edmund Nichols, a man of unblemished moral character, excepting that he had been excommunicated from that Church, because he, for conscience' sake, on account of the corruptions of that Church, had withdrawn fellowship.

The Council further say in their result—'We think that the course pursued by some of those who have opposed their Pastor is unreasonable, unchristian, and a violation of their covenant obligations; more especially, in entertaining and freely circulating unfounded jealousies, and in cherishing opinions, injurious to him as a man and a minister; not only without evidence, but also without making proper efforts to ascertain the truth. The Council are of the opinion, that in this assailing their Pastor, with accusations which they are unable to sustain, and in thus promoting division and dissension, they justly exposed themselves to the operation of a principle, which ought to be, and is extensively held as Ecclesiastic and Common Law, viz. that when an accuser fails to substantiate his charges, he should be visited with the penalty attached to the offence charged, according to the evil intent manifested.'

As I understand, the Council were called only for the dismissal of Mr. Pickett, if they, after considering the reasons which would be presented, should deem it expedient. And I am of the opinion, that their result, respecting the course pursued, &c. as above quoted, is not only wholly uncalled for, but an assumption, appropriate to the operation of a principle, which it was thought ought to be, and was, extensively held as Ecclesiastic and Common Law, in France, Spain, Portugal, &c. from the eleventh to the sixteenth century, viz. that when an accused fails to renounce his faith, he should be visited with the penalty attached to the offence charged, according to the nature of the intent manifested.

The Council say further, in their result—'The Council are aware, that some members of the Church and Society are desirous that several other matters should be touched upon, in our result; but, after deliberation, we think it not expedient.'

Would it not have been a mark of wisdom in the Council, not to have 'given full opportunity to all persons' to stir up those other matters?

The Council still further say, in their result—'Having sought for Divine guidance in this matter, conscious of a sincere desire to promote the harmony and prosperity of this Church, and believing we have the mind of Christ, we leave you this result, commending you to God and to the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified in Christ Jesus.'

In view of all the facts, and circumstances in the case, how could the Council, consistently with 'having sought for Divine guidance,' 'sincerely desiring the harmony and prosperity of the Church, and believing they have the mind of Christ, not only without evidence, but also without making proper efforts to ascertain the truth, come, unanimously, and without hesitation, to the conclusion, that he ought not to be dismissed, &c. as above quoted, retaining entire and undiminished confidence in his moral, religious and ministerial character?

JAMES WESTON.

[If this is a matter entirely foreign from the object of the Liberator, we must decline publishing any thing more in regard to it.]—Ed.

EXPLANATION.

FRIEND GARRISON: I find in your last paper, a communication from Br. John Prince, addressed to me, and originally designed for my paper, which I declined publishing. Upon Mr. Prince I have never made any attack; and if I am to hold a public discussion on the truth or falsehood of the New Testament history, or on the sound Christianity (!) of making the Christian Scriptures to be myths and legends, I would prefer to be engaged in such a discussion with Mr. Parker, or one of his party. But as the communication of my esteemed friend, Mr. Prince, does me some injustice, you will permit me to call upon him, through your columns, to give the public, through the same medium, my private note to him in explanation of my reasons for declining to publish his article.

Yours truly, S. COBB.

Boston, April 14, 1846.

The Right Spirit.—The Westfield News Letter is a Whig paper, but it must have forgotten that circumstance when it uttered the following Anti-Slavery sentiment:

'We can see in the case of Rev. Mr. Torrey, the great evil of the blighting and withering curse of slavery. It is not satisfied with drawing the last drop of blood from its victims, but it must revel over their corpses. Why don't the Governor of Maryland throw open the gloomy dungeons, and let the sufferers of some secret, and it is hoped that the present crisis will bring together at Lowell, the largest number of the true-hearted, ever convened in Middlesex county. William Lloyd Garrison, Parker Pillsbury, C. Lenox Remond, William A. White, Thomas J. Stone, and Loring Moody, will be present.

The meeting will commence at 10 A. M. please notified in the handbills. The friends in Lowell, and others who can co-operate with them, are urged to make all necessary arrangements immediately.

L. MOODY, Gen'l Ag't. Mass. A. S. S.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

The Board of Managers of the Massachusetts Anti-Slavery Society hereby give notice that the TWELFTH NEW ENGLAND ANTI-SLAVERY CONVENTION will be held in Boston, on TUESDAY, the 26th of May, at 10 o'clock, A. M.; and will continue in session for three days. In performing this duty, the Board would urge upon its members and friends, and the members and friends of the American A. S. Society, in all parts of New England and the country, to assemble, in large numbers, for mutual counsel and encouragement, at this most important point in the history of our cause and of our country. The triumphant supremacy of the Slave Power in the councils of the nation, consequent on the annexation of Texas; the distasteful administration of Massachusetts and the other free States to this revolutionary outrage; the guilty silence of the Church, in view of the accumulating horrors and indefinite extension of slavery; all demand prompt and vigorous measures on the part of those who believe assistance to transgressors to be assistance to God.

A prominent subject for consideration will be the maturing and adopting of a system of combined and extensive agitation for the DISOLUTION OF THE EXISTING UNION OF THESE STATES, and the abrogation of the law, and the wicked Constitution that now binds them together in a compact, alike fatal to the hopes of the slave, and to the rights of the sensibly free. The great question of DISSOLUTION, as the only salvation of the country, will be fully discussed, philosophically and methodically, its expediency and necessity will be urged. Let all come prepared to unite in an emphatic utterance of their sense of this necessity, and in a firm determination to make a resolute and united effort to hasten its accomplishment.

NO UNION WITH SLAVEHOLDERS!!!

FRANCIS JACKSON, President.

EDMUND QUINCY, Secretary.

ANTI-SLAVERY LECTURES.

C. C. BURLEIGH will lecture in

Ware, Saturday, April 18

Warren, Tuesday, " 21

Palmer, Thursday, " 23

South Weymouth, Saturday, " 25

Giles B. STANBISH will lecture in

Holliston, Friday, April 17

Milford, Saturday, " 18

Mendon, Monday, " 20

Upton, Wednesday, " 22

Granton, Friday, " 24

THOMAS T. STONE, lately from Maine, Agent of the Massachusetts A. S. Society, will lecture in

Lexington, Wednesday, April 22

Bedford, Friday, " 24

Concord, Sunday, " 26

Acton, Tuesday, " 28

Groton, Wednesday, " 29

Lowell, Thursday, " 30

The friends of freedom in all the above mentioned towns, are urged to co-operate with these able and devoted lecturers, by securing to them convenient places for their meetings—giving extended notices—and conveying them from place to place without charge.

LORING MOODY,

General Agent of the Mass. A. S. Society.

JONATHAN WALKER

Will be at the following places, at the specified times:

South Carver, Friday, April 16

Wareham, Saturday & Sunday, " 18, 19

Sippican, Monday, " 20

Mattapoiset, Tuesday, " 21

Rochester, Wednesday, " 22

And if the oppressed victims of the United States have any friends in those places, who will make the necessary arrangements for meetings on this occasion, I will address the people, to the best of my ability, on the subject of slavery.

JONATHAN WALKER.

Plymouth, April 12th, 1846.

NOTICE.

There will be a public meeting held in the meeting-house in Belknap-street, on the third Monday evening in April at eight o'clock, to hear the charges that were brought against the Secretary of the N. E. Freedom Association on the 25th day of August last, by Payton Stewart, James L. Giles, Jacob Sampson, and Charles Malony; and also to hear the answers to those charges, according to the Constitution.

All persons friendly to humanity, are respectfully invited to be present. A collection will be taken up for the house.

Boston, April 14.

ROBERT WOOD.

NOTICE.

There will be an Address delivered before the Colored Female Societies that are organized for moral and religious purposes, on the second Monday evening in May next, at 8 o'clock, at the May-street Church. Subject—The Life of Queen Elizabeth.

ROBERT WOOD.

NOTICE.

The Boston Anti-Slavery Social Circle, is aid of the Fair, will meet on Thursday, 23d inst., at No. 6 Chancery Place, at 3 o'clock, P. M. A punctual attendance of its members is requested, and all persons interested in its objects are invited to be present.

SEND IN ORDERS FOR TRACT NO. 1.

TRACT NO. 1 of the New Series, commenced by the New England Non-Resistance Society, is a reprint of that excellent one by C. K. Whipple, formerly published by this Society, entitled 'EVILS OF THE REVOLUTIONARY WAR.' We have printed an edition of 2000 copies, (it ought to have been 5000), which will hereafter be our number of each Tract. Friends may order quantities at the price of one cent per copy by the hundred, or by the dozen. Less than a dozen will be two cents per copy, and single copies three cents. These prices will be a little more than cover the cost, in our economical way of publishing, and will enable the Society to sustain a reproductive Tract fund. Donors to this fund, past and future, who wish it, will receive one half of the value of their donations in tracts, as they may order. Address orders to Adin Ballou, (Hopedale, Mass.), or to R. F. Walcutt, No. 25 Cornhill, Boston.—Practical Christian.

DIED.

In Washington city, March 6th, of erysipelas, in the 45th year of age, Elizabeth Stone, one of the Cherokee delegates to adjust with the United States government the numerous difficulties of their comrades.

AMERICAN PEACE SOCIETY.

THE Department of the American Peace Society is at No. 21, Court-square, Boston, third floor. The Advocate of Peace, and a variety of other Peace publications, may always be obtained there.

J. F. BLANCHARD,

Treasurer, and Stationary Agent.

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Boston, April 17, 1846. ephm

MACON K. ALLEN,

ATTORNEY AND COUNSELLOR AT LAW,

Office 69 CORNHILL, BOSTON.

Informes

